

RELIGIOUS INTELLIGENCE.

Ministerial Movements—Chat by the Way.

The Jewish Conversionists Stirring Up Opposition.

Easter Observance and the Greek Church.

PROGRAMME OF SERVICES.

The Rev. Wesley H. Davis, late pastor of Trinity Methodist church, Brooklyn, will begin his ministry at St. James' church, Harlem, this morning. The Rev. Father Bjerring will conduct an Easter service this morning in the Russian Greek Church in Second avenue.

This is the last Sabbath on which Messrs. Moody and Sankey will labor in the Hippodrome. The services to-day will be the same as last Sunday. Arrangements have been made to continue the public services for some time longer by different clergymen of the city.

In Allen street Methodist Episcopal church the Rev. C. H. Travis will preach an Easter sermon in the morning, and the Rev. C. E. Harris in the evening a sermon on the subject, "From the Grave to Glory."

At the Free Tabernacle Methodist Episcopal church the Rev. John Johns will preach to-day as usual.

At the Spring street Presbyterian church the Rev. W. D. Nicholas will speak this morning about "Peter's Denial of Christ."

Confirmation and communion will be administered to-day in all Saints' Protestant Episcopal church, the Rev. W. N. Dunsell rector.

"A. T. Stewart Living and Dead" will be considered this morning in the Brooklyn Tabernacle by Rev. T. De Witt Talnage.

An Easter service will be preached this morning in Washington square Methodist Episcopal church, and a resurrection on this evening by Rev. William Lloyd.

The subject of Rev. George O. Phelps' discourse this evening in Allen street Presbyterian church is "Which Way?" Preaching in the morning also.

The Rev. E. B. Beckus will preach in the Church of the Holy Apostles this morning, and Rev. John Cotton Smith, D. D., this evening before the Young People's Missionary Association.

"The Episcopal Church" will be discussed before the Fifth Universalist Society in Plimpton Hall this morning.

Miss Annie E. Fay will test the spirits again this evening in the San Francisco Ministerial Hall, Broadway.

Dr. Ewer and Professor Randall Hall, of the General Theological Seminary, will occupy the pulpit of St. Ignatius' Protestant Episcopal church to-day.

The people's service in the Church of the Holy Trinity this evening will be conducted by Rev. S. H. Tyng, Jr. Preaching morning and afternoon; also Bible readings during the week by Misses Logan and Beard.

Easter services will be held in Beekman Hill Methodist Episcopal church to-day. Rev. W. H. Thomas will preach in the morning on the "Resurrection," and in the evening on "A Poor Rich Man." The Sunday school will have an Easter celebration in the afternoon.

At Harvard Rooms Mrs. Emma A. Britten will address the Spiritists Association this evening.

An Apocalyptic lecture will be given in the Catholic Apostolic church this evening by Rev. W. W. Andrews on "The Escape from the Great Tribulation."

The Rev. George Howell will preach at the usual hours to-day for the Reformed Episcopal church, East Twenty-ninth street, near Madison avenue.

The Rev. W. C. Steele, who has been observing Holy Week as usually seen in an Episcopalian or Catholic, will preach a sermon to-day on "Thomas and the Resurrection" in Fleet street Methodist Episcopal church, Brooklyn, which edifice will be decorated with flowers.

In Beekman street Universalist church the Rev. C. P. McCarthy will preach this morning on "Easter Day and the Resurrection." In the evening he will give his impressions of a visit to the Hippodrome and contrast Mr. Moody's preaching with that of Jonathan Edwards.

The Rev. James Jarrett will minister to the Advent Protestant Episcopal church this morning and evening. Bishop Snow, of the true Catholic Church, as he calls it, will preach in the University chapel this afternoon on "The Resurrection of Christ the Only Foundation for Our Hope of Immortality."

The Rev. T. D. Sabine will minister to the First Reformed Episcopal church to-day at the usual hours.

"The Evil of Restrained Prayer" will be considered this morning and "A Journey with an Object in View" this evening in the Central Baptist church by Rev. J. D. Herr.

The Rev. W. H. Milburn, the Methodist "blind man eloquent," will preach in the Church of the Strangers this morning, and Dr. Deems this evening. Mr. Milburn sails for Europe on Tuesday on a lecture tour.

In the Church of Our Saviour this morning the Rev. J. M. Pullman will preach an Easter sermon, and this evening will discuss "Universalism and Morals."

Dr. John Lord will lecture on "Daniel on the Little Horn" this evening in the Thirteenth street Presbyterian church. Dr. Burchard will preach an Easter sermon this morning.

There will be an early morning service to-day in Christ church and the regular morning and afternoon services beside, with preaching at both as usual.

Rev. A. M. Smith will speak this morning in the Fifth Avenue Baptist church about "Jesus Risen, the Gospel Wave-Sheet," and this evening on "Afflict with Us."

In Harlem Universalist church the Rev. J. A. Sells will preach morning and evening as usual.

"Trust" and "The Foolish Barber" are the topics to be considered to-day by Rev. Mr. Rowell in the Free Baptist church, West Twenty-ninth street.

Mrs. Bulene will lecture for the Progressive Spiritists this evening on "The Experience in Spirit Life of the Controlling Spirit." Mrs. Stoddard will materialize at No. 433 Sixth avenue this evening.

The Rev. M. H. Smith, in the Park Congregational church, Brooklyn, this morning will discuss the question, "Ungifted Women Preachers and Reformers to be Encouraged?"

Rev. J. M. King will preach at the usual hours to-day in St. John's Methodist Episcopal church.

Rev. S. H. H. Virgin, of Harlem, will speak in Association Hall this evening.

"The Resurrection of Christ" and "Death and Its Lessons" will be discussed by Rev. J. H. Lightbourn to-day in Seventeenth street Methodist Episcopal church.

Rev. J. Spencer Kennard will preach in the Pilgrim Baptist church this morning and evening at the usual hours.

The Rev. W. P. Abbott will preach in St. Luke's Methodist Episcopal church this morning and evening.

Rev. Dana Wolcott will preach in Madison avenue Reformed church this morning.

A sunrise service will be held in St. Thomas' Protestant Episcopal church this morning, and other services at ten A. M. and four P. M., with sermon and communion.

Rev. W. R. Merritt will minister to the Sixth avenue Reformed church this morning and evening. Revs. J. L. Danner and J. R. Kerr will address the Sabbath school in the afternoon.

"Witnesses to the Resurrection" will be called up this morning in Stanton street Baptist church by Rev. W. H. Leavell, who will preach in the evening on "He Died for Me."

The Rev. J. B. Hawthorne will speak this morning in the Tabernacle Baptist church on "Triumphs of Patience," and this evening Rev. H. M. Sanders and Mr. Frank Beard, the "chalk talker," will address the Sunday school mass meeting.

The Ninth Ward Union prayer meeting will be held this afternoon (four o'clock) in the Central Methodist Episcopal church, Seventh avenue, near Fourteenth street. The Rev. W. R. Merritt, of the Reformed church, will lead. Sankey's hymns will be sung. Daily noon meeting in Mr. Page's church, West Eleventh street.

the evening a sermon on "The Crucified Lord" and an Easter service by the Sunday school in the afternoon.

Mrs. R. A. Lindley will entertain Spiritualists this evening at No. 206 Ninth avenue.

The Rev. W. R. Alger will speak in the Church of the Messiah this morning on "The Different Gates of Heaven, or the Law of the Salvation of Souls."

Rev. Chanancy Giles will explain to the Swedenborgian church this morning "What Flowers Teach Us About Our Resurrection."

In the Church of the Atonement the Rev. C. C. Tiffney will conduct special Easter services to-day and preach at the usual hours.

Mr. Marchant, of London, will minister again this evening in the Old Chatham Street Theatre (No. 143). Sankey's hymns will be sung and no collection taken.

CHAT BY THE WAY.
What men want is more "grip." We are constantly getting hold of good things, but our fingers slip and we lose them. The man who holds on for life holds fast. There is too much waiting for something to turn up and too little determination that it shall turn up. If a man should keep all the blessings that come to him even the poorest would be rich. We often let go of things that we need and lose both.

The word endeavor is peculiarly applicable to the Christian life. It is derived from two French words, *en* and *devoir*, and means to do, as, for instance, a soldier—when, as a Christian man, you endeavor to remember that you are always on duty and must not ask for "leave of absence."

God does not ask your opinion. He simply gives orders and expects you to obey them. A certain class of men make their own judgment of the standard of God's possibilities. If the Almighty will explain they will obey.

A great many people recognize the duty of taking each other's part, and if they can do it they will. Such is the selfishness of mankind.

It is said that the world was finished at about four o'clock in the afternoon; at least, the Rabbinical tradition runs thus, and it is safe, therefore, to conclude that Adam was made before Eve.

Don't fret; it only adds to your burden. To work hard is very well, but to work hard and worry too is more than human nature can bear.

What a pleasant thing it is to do your very best, and, having failed, to hear your friend, who didn't lift his finger to help you, mildly remark, "I told you so." Such criticisms enable you to control your temper and encourage you mightily.

It will never do to simply point the way to heaven. A sign post can do that; but a man must do something more. During the war the impressionist speaker who said "Go" was mistaken down, when the man who said "Come" was loudly applauded. Anybody can tell you what you ought to do, but he alone tells you to do it who is trying to do it himself.

People used to be very superstitious about matrimony. In Rome certain days of the month were regarded as especially unlucky, and in some parts of the country even now brides refuse to march up the broad aisle on Friday, and take especial delight if their friends throw a slipper after them when they start on the tour of the honeymoon. But times have so modified our city notions that if a wealthy suitor presents himself the day of the week and the attendant ceremonies sink into insignificance, and the immediate entrance into possession of a large income is of primary importance.

It takes more grace to make some people even decent than it does to make others saints. There are men who are like a harp with only one loose string. To be sure the harp is good for nothing until that string is fixed; but it is fixed very easily. There are others who resemble a harp with all the strings loose but a single one, perhaps. When that harp is new and strong and in perfect tune the maker must touch the chords with peculiar pleasure and satisfaction because it was so difficult to get the instrument into good order.

There is too much fear and too little love in the religion of the people still. Christianity is an attractive not a repellent force. It is wrong to do right because you are afraid to do wrong. The man who goes to heaven with fear in his heart carries a little bit of the other place with him, just enough to spoil all his pleasure. Let the pagans tremble, but not the man who is with Christ.

With filial confidence inspired, Can I lift to heaven an unassuming eye
And, smiling, say, "My Father made me free."

Well, never mind, says Moody and Sankey will "hold up your tents" and quietly steal away from a very large circle of friends and admirers. They have preached and sung enough to give the entire clergy of New York a bronchitis that suggests Europe, but they appear to be hale and hearty as ever. They never worry about their work, but do the best they can and leave the rest to the Lord, and perhaps that is the reason they suffer so little wear and tear. If religion makes life a vale of tears a man naturally gets pretty well worn out on the way, but if it makes life a season of triumph and faith, spent in companionship with the angels, then the fret and anxiety are gone and the exhilaration of praise takes its place. The truth is that some people run their lives into the grave by putting a large quantity of gloom into their religion. Take the gloom out and fill the whole place with sunshine, and this world and the next will take on a different complexion.

Lent has come to a close. To some it has been a season of deep personal sorrow, and during its saddest hours they have dwelt among the solemn scenes of the past and held spiritual communion with the "wayfarer Man of Grief." To others it has been simply the irksome time when the table diet is changed and the rest is under taboo. To such there is hardly "a relief of salvation" in the unwilling self-denial, and their religion may be a good counterfeiter, but not a good coin.

The temperance movement is sweeping through New Hampshire with the force of a tidal wave. It is not only making sober fishermen on the coast, but also sober farmers in the interior. The effect of the revival which every man can estimate. The "drop too much" has been a pitfall into which some of the best have fallen—a gaping chasm, half filled with broken resolutions and broken lives. It is safe to conclude that the "drop too much" is the first drop you take. "Old Sam Johnson," who declared that "there is nothing which has yet been contrived by man by which so much happiness is produced as by a good tavern or inn," didn't live in the days of Mr. Gough, and never went through the lower wards of New York, where every other shop is a liquor shop. The best work of the Hippodrome has been done among the victims of strong drink. To sing or pray a man out of a drunkard's grave is to do a great deal toward your own salvation.

One man is able to study his Bible in the Central Park Museum, and find studied and otherwise prepared illustrations of its statements. Certain people, who seem to be taken with a kind of religious spasm, propose to institute a new department, containing specimens of Bible animals, minerals, woods and plants. Several Syrian wolves and foxes have already been received, and the sheep and goats are on the way. A trip to Central Park will soon be substituted for a trip to Jerusalem, and the Hippodrome congregations will march up the avenue on an imaginary pilgrimage to the Holy Land. Since they can't go to Palestine it has come to them. Truly, this is a wonderful age.

We condense everything—not only milk, but life itself. And now we have the whole of Syria in its Scriptural peculiarities, compressed into the Central Park.

Centennial Christians may be said to be on the alert. The Pennsylvania Bible society are erecting, on a pleasant spot within the magic circle of the great Exhibition, a neat building, where the Scriptures will be furnished in every leading language. This is a wise thought. If the Benguee, in the general haste of truck packing, forgot to include his Bible in his invoice of goods, he need not learn English in order to continue his devotion, but will find here a Bible in his own tongue.

Happiness does not consist in the length of your bank account so much as in the size and purity of your heart. A man thinks he wants money, but he knows he wants faith. How many Christians are there to whom this anecdote is applicable? They believe in faith, but they don't do enough. They are all right in theology, and all wrong in life. A professor in one of our colleges was talking very learnedly about the science of skating to some college students, when his feet slipped and he suddenly found himself studying skating about his head that he became confused. "Ah, boys," he exclaimed when he sufficiently recovered his self-possession, "I find I am up in theory, but down in practice."

Funerals are undoubtedly necessary evils. In our present state we cannot well get on without them. But everything at a funeral which is not expressive of sorrow or sympathy is conspicuously out of place.

The floral display at the funeral of Mr. Stewart was a delicate and worthy tribute from those who loved him and desired to express that affection. The great and good gathered in the marble mansion with bowed heads, recognizing the fact that millions will not purchase a single minute of time when the summons has been sent. In abrupt contrast with this, however, was another funeral, with its hearse and six horses, its mourning carriages and four horses. Sometimes it takes six horses to carry a man or woman to the grave, but two or three carry one to the grave. Funerals are something about it. We may live as we please, but the same end covers us all at last.

The Celtic laborer who looked upon himself as oppressed by the necessity of giving ten hours' work with spade and pick for \$2 a day, and who showed a preference for the "clean business" of a bishop with a large salary, only expressed the general ambition to do little and get heavily paid for it. We are apt to forget that whatever position we are eminently fitted for we must have to "pay" for it. "Why," said Wordsworth, "I could write like Milton easily enough if I had a mind to." "Yes," remarked Lamb, "so you could; but what you lack is very important—that is, the mind to." Make yourself able and the world will, sooner or later, want you. "The pit is crowded," said Chateau, to a young lawyer, "but the room is not so full of young lawyers. Instead of grumbling because you are obscure make yourself worthy of prominence and you will, by and by, be invited to come up higher."

A clergyman who had just made the change from Unitarianism to the Episcopalian wrote a note to Freeman Clarke, headed "St. Stephen's Day," and Clarke answered it with a letter headed "Washing Day." Days are nothing; heart is everything. Every day is a saint's day to you if you are doing saint's work and singing on your way to glory. The saints are only guide posts to tell you how far you have traveled and how many miles there are before you. Depend on nothing except yourself and God, and you can make no mistake.

Let us make a suggestion. Don't waste the flowers which to-day decorate your churches. Let them serve a double purpose. They are the symbols of the glorious resurrection now, and will, with their silent appeals, carry gladness and hope to thousands of hearts; but to-morrow change them into symbols of love and sympathy, break the harps and cymbals and crown up into scores of bouquets, and carry them to the sick beds in our hospitals. Though half-jaded, they will cheer the weary life and pain of the sufferer and prove that he also is included in the general hope of the eternal life.

An uptown clergyman lately told his congregation that he and his wife always take turns in indulging in bad temper. When one gets heated and out of sorts the other is especially cheerful and kind, and after the fit has worn off the indulgence in this matter, and never to allow more than one of the household at a time to say disagreeable things. If any two happen to be taken at the same moment, they cast lots and decide which has the preference, and the one who loses has the next turn. This arrangement is said to work well, because it saves that exaggeration of bad temper which is the result of over-indulgence. Besides, it is noticed that the spasms are of shorter duration than under ordinary circumstances.

JEWISH CONVERSIONISTS.
LOCAL CHRISTIAN MISSIONS TO THE JEWS—THE ANCIENT CHURCH TROUBLED—A CONVENTION OF INHERITERS TO BE HELD HERE NEXT MONTH—EIGHT CONVERTS LAST YEAR.

There is no subject that to Jewish minds carries with it so much weight and importance as efforts of church missionaries to reach the Jews of this city and bring them under gospel influences—that is, to convert them to Christianity. Efforts in this direction have been put forth quite for many years by local churches, and are included also in the ministrations of the city missionaries and the benevolent associations. But the success has hardly equalled the cost in time and money, and Christians have settled down to the conviction that "the times of the Gentiles" are not yet fulfilled, so that there is very little hope of success in converting the Jews for the present.

All such efforts are based on the assumption that for purposes of salvation the Old Testament is of little or no value. There was a time, many centuries ago, when it was believed and declared that "salvation is of the Jews," but that article of faith has been changed so as to substitute Christians for Jews, and the conversionists but their heads, so to speak, against a religion that counts its years by thousands, instead of hundreds, and which has the purest code of morals that has ever obtained among men. Very pertinently, therefore, did Dr. Gotthelf, a few weeks ago, ask what had the Christian to offer the Israelite in exchange for Judaism? Are its morals purer, its doctrines clearer, its adherents more honest, truthful and consistent lives, or its teachers men of pure lives and more faithful to their duties? He answered, "No, the Christian has nothing to offer the Jew, but that article of faith has been changed so as to substitute Christians for Jews, and the conversionists but their heads, so to speak, against a religion that counts its years by thousands, instead of hundreds, and which has the purest code of morals that has ever obtained among men. Very pertinently, therefore, did Dr. Gotthelf, a few weeks ago, ask what had the Christian to offer the Israelite in exchange for Judaism? Are its morals purer, its doctrines clearer, its adherents more honest, truthful and consistent lives, or its teachers men of pure lives and more faithful to their duties? 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